

THE PACIFIC

Bade Prof W F 25 aug 03
Pacific Theological Sem



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Number 48.

With You Alway.

“**H**IS ray of promise falls on darkened ways,
‘Lo I am with you alway—all the days.’
The bright, untroubled, gladsome days of life,
The days of bitterness and care and strife;
The days when peace doth like a river flow,
The days of grief with weary hours and slow.
He goes not on far journeys. Christ is near,
He leaves no day without its help and cheer.
As once of old ‘He knew what he would do,’
When servants were dismayed and troubled
too,
So now, with infinite supplies at hand,
He walks with us, though in a barren land.
Some sweet surprise He doubtless has in store,
Some secret that He never told before.
For this, perhaps, He leads through shaded
ways,
And you will understand ere many days.”

THE PACIFIC

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A venerable Christian minister tells me that in the absence of their pastor a young licentiate filled his place. His first effort was to show how much superior (we) preachers of today are as compared to the fathers. They did not amount to much. They were the mud-wagons while (we) are the lightning express. This our friend said he could stand, as he was only a mud wagon, but when the young man, with much seeming importance, said, "Jesus was a poor teacher," I walked out. The congregation should have followed.

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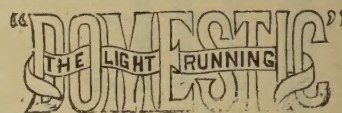
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Disgraced the Family.

A lady who always wore a tiny bow of white ribbon on her dress to show that she was a W. C. T. U. woman, on looking from her window one day was shocked to see her little boy giving his kittie a sound thrashing. She opened the window, and said: "Johnnie, I am very much surprised to see you abuse your kittie. Stop at once. Why do you do it?"

"Mother," said the excited boy, "what do you s'pose she's gone and done? I saw her disgrace the family by going into the saloon!"

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, November 27, 1902

The Great Problem of the Day.

A member of the Chicago Federation of Labor said last week when the federation of the school-teachers of that city became a part of the organized labor movement: "Some day we hope to seat a delegation of ministers. It may be, for it begins to look as if every wage-earner would have to get in somewhere, and the decisive battle be fought between labor and capital. Every work nearly is being unionized, and men are compelled for self-preservation often to enter the organizations. Doubtless the result will be ere long that employers will be compelled to federate so as to be able to have some voice as to what wages are to be paid. This, of course, will depend upon the demands of the unions. If conservative counsels shall prevail among them and excessive demands be not made, or arbitration work successfully, the federation of employers will not ensue. If it be otherwise, such federation will have to come. As it is at present, when the demands for higher wages are acceded to on the part of a corporation or great business house, or on the part of any trade, the general public has to pay the wage in a higher price for the product turned out or the work done, whenever it is possible to increase the charge. For instance, after the wages of the teamsters in this city were advanced about two years ago, not a little of the work done by that class of workers had a higher price placed upon it. This advanced price comes often when a business is unionized. One instance will suffice: A gentleman in a certain line of business in San Francisco said to the present writer that he charged this year for a certain piece of work which he had turned out from a union shop one-fourth more than he had charged the year before when his establishment was non-union. He paid higher wages, but he suffered no loss; he made his customers pay the increase. But what about the customers? How shall they reimburse themselves? If wage-earners, certainly in no other way than by unionizing and by demanding and receiving higher wages. This we believe, explains in part at least the rapidly increasing sentiment of late, among workingmen, in favor of unionism. The demands upon them made it necessary often that they have increased wages, and this increase could be secured generally only by united action.

Often, however, these demands on the part of employees have been excessive and unjust, and men in business enterprises have actually been forced out of business. They could not continue with any profit if they acceded to the demands for increased pay or shorter hours, or both, or granted the other concessions which were asked; and rather than face bankruptcy they have quietly withdrawn their capital from the business in which they were engaged. Sometimes it has been the case that the demands of the workingmen were not excessive, viewed from their side alone; they actually needed higher wages than they were receiving; but on the other hand their employers were not able, because of the conditions of their business, to give the advance. Here in San Francisco, while the strike of the street railway workmen was in progress, and while their contention was almost without exception regarded as a just one, there were others on a smaller scale which would, if insisted upon, have driven men out of employment at living and fairly reasonable wages to a large number of people. And the contention was made in these cases for a long time, and when stopped, it was with a disposition to take up the contest again at no far distant day.

We believe that we stand only at the beginning of the great battle between labor and capital, and that nothing but the spirit of brotherhood as it was taught and exemplified by Jesus of Nazareth will settle the great disputes and conflicts that are to arise. The world does not have that spirit in any great measure yet. There are too many who seek the things of self.

There has been a turning toward arbitration latterly, with the thought that in it would be found the solution of these troubles. But it is known now that arbitration, compulsory arbitration, worked well in New Zealand only so long as the prices of commodities were advancing, and while it was therefore possible for the arbitration tribunals to grant the demands of workingmen for increased pay. But now that New Zealand's wave of prosperity has receded, and the arbitration boards are refusing to grant the demands of labor for increased compensation, the workmen not only rebel but are beginning to move for the suppression of the system as something iniquitous. We read in a reliable Eastern paper that the Pennsylvania coal miners are confident of victory, "but bound to strike

again if they win no concessions." And "Harper's Weekly," referring to the agreement, says that nobody doubts that if the decision is favorable to the strikers they will abide by it. "But how," it asks, "if it be unfavorable? Is there any reason to suppose that the miners of the anthracite region, many of whom are slaves unable to speak the English language, will show themselves more faithful to their word than are English speaking workmen in New Zealand, or than the coal miners in the northeastern parts of France?" Doubtless most people will be fair enough with them to believe that they will stand to their agreement until they have shown to the contrary. But even if they should, the settlement would be only temporary.

What this old world needs is the coming of the King. He alone will settle all disputes and settle them rightly—so that they will stay settled. Only last week we had a prominent mining man of extensive operations in South Africa and Central America advising the students in the University of California to turn their attention for business enterprises and investments to Mexico and Central America, where the problems of capital and labor are not a disturbing element. Millions of dollars, it was said, are already flowing into those countries from the pockets of American financiers, and largely because they are beginning to be uncertain as to the outcome of the war here between capital and labor. But not all can run away from these problems, even if they should desire to do so. And it will not be long until in those lands there will be similar problems. Everywhere they will have to be met and solved. May God give more richly of his spirit and that wisdom that cometh down from above, so that in some measure, at least, the time of stress in the reaching of a settlement of these questions may be shortened. We face as grave problems as the nation faced in ante-bellum days when slavery hung like a pall over the land. And we shall need men as great as ever Lincoln or Grant, or other of the nation's crowned servants were, to lead us safe on to better things. The nation will get there, but it will be through hard travail.

The Chicago Tribune of recent date carried a half-page advertisement of a certain brand of whisky with only the name of the brand, that of the distilling company, the date of its establishment, and the words, "That's all!" The black letters were in the center of the white space unfilled. But in the reality there isn't the white space unfilled. But in the reality there isn't much whiteness around where whisky is, and that isn't all. The "all" of it comes only when there is made up the budget of ruined lives that follow in the train of its rise. And it isn't for any distillery to put forth its advertisement and say, "That's all!" It isn't all—neither for the distillery nor for the paper that gives it publication. There will come a day of reckoning—a judgment day. "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken

also." "Woe unto the world because of offences! for it must needs be that offences come, but woe to that man by whom the offence cometh."

As a result of General Booth's work of two days in Chicago there were 186 conversions. It is said that his sermons were intense from the first words. So earnest did he become that his thin nervous hands worked convulsively behind his back, and frequently he jumped several feet from the platform. General Booth is en route to the Pacific Coast and is expected to arrive in San Francisco shortly before the holidays. The work of the Salvation Army is carried on now in 39 different countries and in 31 languages.

Long time has it been known that our Methodist brethren enjoyed riding in the band-wagon; in other words, being at the head of the procession. And now comes a church in Chicago of that denomination and introduces into its Sunday services a brass band, with all the pieces from the cornet to the bass drum. The innovation is pronounced a success thus far by the church especially concerned; but it is not probable that it will have many imitators. God is more likely to be in the still, small voice than in the whirlwind and earthquake.

The church service announcements in the Post-Intelligencer shows Seattle has nearly a hundred Protestant churches. There are twelve Congregational, twelve Presbyterian, eleven Methodist Episcopal, ten Baptist, eight Episcopal, and seven Lutheran. The Roman Catholic churches number five. There is also one Greco-Russian orthodox church, one of the Latter Day Saints, and one Millennial Dawn organization. The Christian Scientists, the Divine Healers, the Spiritualists, and the Theosophists are represented also.

In the Pacific Northwest there has been a large field for home missionary work during recent years. Between 1890 and 1900 the State of Washington increased 168,282 in population. Oregon's increase was 99,765. Idaho's was 77,386. The decade between 1900 and 1901 will show a much larger increase. People are settling there by the thousands every month. It was said recently that more people had settled in Oregon this year than for a half-dozen years previous to this. And not less than 50,000 home-seekers have located in Washington. The calls for religious help in the last-named State are far more than can be responded to in any proper manner. Superintendent Scudder writes in the last number of The Home Missionary: "Superintendent Greene yesterday reported a valley he had just driven through, where, with five possible preaching points, fifteen hundred people with no religious privileges could be reached in an area of thirty miles."

The church paper is the pastor's best assistant; and there is loss in every home into which it does not find entrance—to the members thereof and to the church at large.

Notes.

"Our special need is not men for ready-made fields," writes Rev. W. W. Scudder, Superintendent of Home Missions in Washington, "but men who can make ready fields out of rich, raw material."

It is with regret that we read of the resignation of the Rev. L. H. Frary at Pomona, physicians having advised a complete rest for awhile. Dr. Frary has done a most excellent work as pastor at Pomona for the last twelve years.

The Rev. Dr. Davies of San Bernardino has tendered his resignation as pastor, asking that it take effect at the close of the year. He takes this step on account of ill-health, and will seek a Coast climate. Dr. Davies is an able preacher, and it is to be hoped that a change of climate will prove so beneficial that he can ere long resume work.

The Woman's Christian Temperance Union would hold its next annual convention in Milwaukee, if a hall that does not have a bar connected with it could be secured. None large enough for the purpose without that appurtenance, is to be found. Even the exposition building has one just at the entrance. Milwaukee is noted the world over for its beer. It brews so much beer that the brewing of other and better things is, with many of its citizens, quite a secondary matter.

In an article in the last number of *The Home Missionary* on "Washington—Her Possibilities and Progress," Superintendent Scudder refers to the trying period following the financial depression of 1893, and to the condition in which the churches emerged, and pays the following merited tribute to some consecrated workers: "Too much praise cannot be given to Superintendents Bailey and Greene, and those working with them, for the way in which, during those trying times these results were accomplished."

The Watchman emphasizes as follows the worth of the church paper: "The day has long since passed, if indeed it ever was, when a local church could fulfill its mission by confining its knowledge to what goes on in its own neighborhood. Every member of a Christian congregation needs to become familiar with the life of other churches, and to be brought into sympathetic relationship with the evangelistic, educational and missionary movements of the time. He needs to have denominational principles and the significant events of the day interpreted in the light of the best Christian thought of the time. That is the mission of the denominational paper. If the denomination is not large enough and vigorous enough to utilize such a tremendous agency for its own upbuilding by sustaining such a journal, then the days of that denomination are surely numbered."

"Aloha" did not intend to say last week that California could use "ten hundred and twenty-five thousand" hahamen," but "two hundred and twenty-five thousand." It is the opinion not only of the manufacturer whom he quoted, but also of many other persons, that this number could be used advantageously to the whole country; that enterprises could be undertaken that could otherwise be undertaken. We doubt not that the day will come when our Chinese policy will be changed for the better; but the question is settled for some years, and California will have to get along without much Chinese labor, no matter how greatly needed. But "Aloha" is in being brotherly, and so his pen touched

lightly, last week, the Chinese question, which will, of course, come up again to bother this people, until it is settled rightly.

Chicago Congregationalists believe that the time has come for a forward movement in city missionary work. They desire increased annual contributions for the work and an endowment of not less than \$250,000. For this latter purpose Dr. D. K. Pearsons has offered to give \$50,000, if a similar amount is secured from other parties by January, 1904. The Chicago City Missionary Society has been in existence twenty years and has started sixty-nine churches during that time, for which the houses of worship have cost nearly a million and a half of dollars. It has established also seventy Sunday-schools, which have an attendance of about 15,000. A work so good ought certainly to be made better by the expenditure of more money and effort.

The First Unitarian church and the Jewish church, of which Rabbi Voorsanger is in charge, were invited by the First Congregational church, at the suggestion of Dr. Adams, the pastor, to unite in Thanksgiving services in the First church auditorium, the Rev. Bradford Leavitt of the Unitarian church, to give the sermon. The invitation was accepted by the Unitarians, but not by the Jewish congregation, for reasons set forth in the following quotation from an editorial by Rabbi Voorsanger in "Emanu-el": "The Thanksgiving Day of the American Nation is an unsectarian feast, an exhibition of a national religious spirit, unaffected by theological interpretations. It is the only fixed day in the calendar of church and State that admits of the mingling of denominations without the suspicion that they make concessions to each other. Unfortunately, on every other occasion the denominationalist who holds views of religion that occasionally lead him to spiritual intercourse with his fellows, is easily denounced as a heretic or a dangerous liberal, who were best off if the gates of the sect were barred behind him. Such views are fundamentally un-Jewish. Perhaps the prophet who proclaimed the House of God to be a house of prayer for all nations was too radical for his time or for the centuries succeeding him, and even the Thanksgiving proclamation that enjoins the citizens to repair to 'their respective places of worship,' is a trifle too conservative for some of us who would favor the absolute declaration of unsectarianism in the national day of thanksgiving, holding such services only as would be consistent with the national spirit that embraces all creeds and systems as well as the people who profess them. But, of course, the millennium is far off yet. But the growing liberalism of some denominations is unmistakable. In our city Dr. George C. Adams of the Congregational church asked a Unitarian, a Baptist and a Jewish congregation and their ministers to unite with him in the Thanksgiving service, an act which can only be appreciated and indicates the growing interdenominational amity of the times, a sure sign of progress and all its blessings. Dr. Adams' invitation could not be accepted by us, because all Jewish congregations hold a union service, but the invitation is recorded as a fine expression of religious amity on the part of a progressive theologian, whose courtesy is in the right spirit, and who understands that his church can only gain in dignity and respect by such amiable conduct. This ought to be the spirit of our Thanksgiving—a broad, generous outpouring of gratitude, unconditioned by any dogmatic considerations, unaffected by the sectarian spirit, which, at all times, is still both necessary and capable of defense."

Church Federation Meetings.

The Federation of Churches and Christian Workers of Northern and Central California held meetings in this city on Monday and Tuesday of last week. The first was on Monday evening in the Y. M. C. A. auditorium, the Rev. Dr. George C. Adams of the First Congregational church presiding. The subject for the evening was "Denominational Advances in Our Part of California." In way of introduction Dr. Adams said in substance: "Those of you who have read Edward Eggleston know how the people were dwelling on their differences a few decades ago. Now we are emphasizing the things on which we agree. On essentials we are one, and we have come to see that there are some things which we can do far better together than we can alone."

The Rev. George C. Eldridge, associate pastor of Calvary Presbyterian church, told of the condition and outlook among the Presbyterians in this part of California. It was stated that in the six northern Presbyteries, 1857 had united with the churches during the past year, 923 on confession. But still better things were expected this year because of the evangelistic campaign which was to be carried on. The work is to be in all the churches, pastors aiding one another as much as possible. By some, evangelists have been engaged. Mr. Eldridge regarded this evangelistic movement as their best resource.

Dr. J. K. McLean of Pacific Theological Seminary, speaking for the Congregationalists, said of them historically, "We have originated much and have given away much of the enrichment of other communions." Giving some statistics by decades he showed the progress of the Congregational churches in this part of California to have been during the last twenty years such as to give good reason for thankfulness and encouragement for the future. Dr. McLean took occasion to express his satisfaction in the federation movement, believing it to be in line with Christ's will.

The Rev. Dr. J. N. Beard, speaking for the Methodists, said that their strength in California was often overestimated. But they had north of the Monterey and Merced line, 22,000 communicants. While he had pride in some things that the Methodists were doing he did not have any in their benevolences. They were about \$60,000 annually, connexional and local, but ought to be much more. As to the work in general it was said that they had made more of an advance last year than ever before; that the outlook spiritually was better, but that he saw no indications of any great revival movement.

Rev. T. D. Butler of the Disciples stated that they were numerous enough in California to do vastly more than they had done, and that they hailed the federation movement as another step toward that unity which had ever had their sympathy.

The representative of the Methodist South church stated that they had 7,000 members in this part of California; that their net gain was only 300 last year, but that they were looking forward to better things this year.

Rev. M. Slaughter of the Baptist churches stated that there were 11,000 Baptists in Central and Northern California. Since 1897 there had been no great growth, but many churches had been built and debts paid. They were preparing now for evangelistic work all along the line.

At the session Tuesday afternoon, the Rev. Dr. Eugene H. Avery, until recently pastor of Westminster Presbyterian church in this city, presided.

Prof. C. S. Nash of Pacific Theological Seminary read a paper sketching the federation movement from its inception. The men who are interested in it, he said, are at the front in missions both home and foreign and in moral and civic improvement. About 70 cities in this country now have local unions, and thus there come a thorough knowledge of conditions and wise effort to meet needs, for the unions always inaugurate a scientific study of the whole situation. This movement, it was stated, had arisen out of the wide-spread feeling that there is need of interdenominational and undenominational fellowship and co-operation. Nothing else, it was shown, exists to prevent waste of money and effort, and it is taking the world over.

In the general discussion which followed Prof. Nash's paper, Dr. Avery said, that success would depend on the spirit of the people. If sentiment can be secured success will follow. Three ways were suggested for the securing of this, by conversation, by public address, through the press. Dr. Avery expressed the earnest hope that the time would soon come everywhere when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim"; but Israel's welfare shall be sought unitedly.

The Rev. E. S. Williams, who writes the Acorns from Three Oaks, spoke with his usual cheer; and the Rev. Dr. T. F. Burnham of the Presbyterian church at Vallejo rejoiced in that the federation movement promised to bring believers to pray with one accord for the outpouring of the Holy Spirit. Instances of the power of prayer were given, and very impressively Dr. Burnham gave a leaf from his own life experience, expressing the profound belief that he stood there in that meeting because of earnest prayer on his behalf at a critical time in his life, when, until that prayer had been made, physicians saw no way for his restoration. "What we need," concluded Dr. Burnham, "is to get together and stand in fellowship and work in co-operation."

The Rev. Henry A. Fisk who is in charge of undenominational mission work in this city in a section of 50,000 population, with but one Protestant church showed what might be accomplished there if the field were properly worked by a united church in San Francisco. And the Rev. B. F. Sargent of Berkeley stated that through the local federation in that city there had come a new and better feeling among Christian workers in that city.

Tuesday evening the Rev. Dr. A. H. Briggs gave an address on "The Essential Unity of Protestant Christianity." "The things which distinguish churches, one from the other," said Dr. Briggs, are not essential. Two things are essential: supreme love to God and supreme love to man. The Christian world differs in its belief, but not in its faith; the world is one. There are no denominations in our hymnal books; and the things we cover over have no saving virtue."

The Rev. Dr. E. E. Baker, pastor of the Presbyterian church of Oakland, was to have spoken on the subject, "The Christianization of Society," having been called away unexpectedly, the topic was secured the Rev. Dr. George C. Adams instead. Dr. Adams spoke in part out of his own successful experience and advocated less dependence on revivalists and revivalism and more on personal evangelism. The "finding and bringing" method of the Father of the Gospel according to John, was his favorite the most successful method of every age. The revival meeting and apparent pentecostal outpouring

were said to be often an unmixed blessing. In the Moody meetings the personal work that was done in one way and another, and the work in the after-meetings, were regarded as of more effect than anything else. The ideal thing, said Dr. Adams, is to get the whole church inspired with the spirit of service and seeking.

At a business meeting held on Tuesday morning officers were elected as follows: Rev. C. S. Nash, D.D., of Pacific Theological Seminary, president; Mr. D. Edward Collins of Oakland, and Prof. E. E. Brown of Berkeley, vice-presidents; Rev. E. P. Dennett of Alameda, secretary; Rev. J. C. Wooten, treasurer. The executive board is as follows: Messrs. Henry Bostwick, Thomas Addison, W. M. Waste, T. B. Hutchinson, Revs. T. F. Burnham, W. W. White, J. N. Beard, E. T. Harper, J. K. McLean, Thomas Baldwin, and F. Baker. Chairman of standing committees were named as follows: Henry Bostwick, religious census; Rev. E. P. Dennett, evangelistic work; Dr. McLean, missionary comity; Rev. T. F. Burnham, reform movements; Rev. H. Van Kirk, religious work in universities; Rev. C. S. Nash, publicity and promotion.

Ralph Connor's New Book.

Just say "Ralph Connor" and that's enough to exhaust a first edition of fifty thousand copies—as is proved by the accumulated orders for "Glengarry School Days" before it is fully off the press. There is an unlimited wealth of incident in the "Glengarry" woods. Many of us knew little of that strip of Eastern Ontario until Ralph Connor made it famous with his pen. This new book gives us more of the out-of-door life of the sturdy men whose influence has been so far-reaching—of the women whose great sympathies transformed lives and made character. We see here the old-fashioned backwoods schoolmaster, his struggles with the grown and growing lads whose summer life of free dom led them almost to resent the restrictions of the winter school. You will live over again the spelling-match, the examination, the "scraps" of school-day life. You will put your gun over your shoulder and go after bear; indeed, you will live in an atmosphere of freedom and health of body and mind. It is a Ralph Connor book. What more can be said. In size, style and price it is uniform with "The Sky Pilot." In atmosphere it is "The Man from Glengarry." In action it rivals "Black Rock." It came from the press of the F. H. Revell Co., of Chicago the 22d of this month.

Book Reviews.

"Under Calvin's Spell." By Deborah Alcock. A tale of heroic times in old Geneva, an historical novel of the time of John Calvin and the Huguenots. It portrays in a graphic and interesting manner the social, political and religious conditions of that time, and makes historic characters and old Genevan influences live again. It is truly "fiction that uplifts." The volume is beautifully and characteristically illustrated. [F. H. Revell Co., Chicago and New York; pp. 364; \$1.50.]

"Janet Ward." By Margaret E. Sangster. There is no writer of today more generally enjoyed than Mrs. Sangster. As a counsellor of girls and young women she has for many years had, perhaps, no equal. Through Harper's Bazaar and the Ladies' Home Journal and in

published volumes she has reached millions of people with an influence always for the things highest and best. She has long been known as a poet, an editor and an essayist. This is her first novel; and it is what would be expected from her pen—a story thoroughly helpful and inspiring. We quote her foreword: "In Janet Ward I have tried to tell the story of a girl of today. Conditions change, but girlhood remains essentially the same in the passing years. Girls confront life, and life wears the aspect of the sphinx. What shall it offer them, what gifts bestow, what good shall they do? Girls are restless, they long for careers, they are caught in the whirl of the period. They acknowledge the claim that society in the realm of poverty, as in wealth, has upon them, every one. In the end, with my Janet, those are the happiest who find their career ending in a good man's love, and their world bounded by the four walls of home." This is "A College Girl's Story," and "college life, work among the Mountain Whites of Tennessee, and college settlement work in New York, give variety to the scenes and large scope for the study of personal characteristics and the portrayal of character. The book will disclose to young women their opportunities, and will show how they may move unharmed through the temptations and dangers of life. [F. H. Revell Co., Chicago; pp. 301; \$1.50.]

"A First Century Message to Twentieth Century Christians." By the Rev. G. Campbell Morgan. Addresses based on the letters to "The Seven Churches of Asia." The author says in his introductory note that the book of the Revelation contains the last messages of Christ to men; that John did not receive it by the inspiration of the spirit in the ordinary sense of that expression, but directly from Jesus Christ as he appeared to him on Patmos. Referring to the different interpretations, the preterist, the presentist, the futurist, and the spiritual, he says that these differences have no detailed place in the present discussion, and that it has to do only with the messages to the churches. Concerning the whole book, he says that "it reveals the final stages in the work of God with humanity"; that while no one has perfectly understood all its teachings, its great principles are evident. "It shows the final overthrow of evil, and the setting up of the eternal kingdom of God. It moreover teaches us that that overthrow and that setting up will be realized through Jesus the anointed King." Concerning himself with the second division of the book, with "the things which are," Mr. Morgan says that there have been of this three interpretations. "First, that the epistles were actually written to seven churches at the time existing in Asia. Second, that the epistles contain an unfolding of the conditions of the churches in successive stages of its history. Third, that the epistles give a picture of seven conditions of church life to be found continuously in the history of the church of Christ." His own conviction is that all these are true. He considers them, however, in the light of the first and the third—as letters written to actual churches and as having a perpetual application to some phase of church life, thus bringing from them a first century message to twentieth century Christians. [F. H. Revell Co., Chicago; pp. 217; \$1 net.]

Sweet fruits grow from bitter seeds.

His need makes another my neighbor.

No man can run away from his own heart.

The Present Situation in Hawaii.

By A. S. Twombly, D. D.

Under early American influences, Hawaii had a natural, self-centred and slow growth. Its new epoch at the beginning of the twentieth century, is artificial, forced upon it almost wholly by artificial conditions. Formerly the group drifted. Now it feels the stress of modern requirements and steers for a conventional harbor.

Romance died with the extinction of the old chiefs. Modern civilization has suddenly grafted the sprouts of the temperate zone on a semi-tropical stock, which needs special nurture to bear good fruit in this time of its unwonted quickening. Add to these grafts of the better sort, the pest of imported human parasites, and the result awakens grave apprehension.

The United States Government at this juncture is called upon to work out in Hawaii some of the most vital questions in statecraft. The Islands offer a virgin soil for the solution of these new problems. The task is a complicated and difficult one.

The ethnic problem comes first. The handful of men and women of real American blood and education, many of them born on the Islands, numbers a few thousands. These, with a limited muster roll of other white nationalities, are the nucleus of brains and integrity in the midst of a heterogeneous collection of other varieties of mankind.

A majority of the present 150,000 inhabitants are Asiatics, 90,000 or more. They are alien to our institutions, and, as a whole, are incapable of American citizenship in its true sense. The Japanese, about 60,000, can come and go freely. The desire for cheap labor makes them important. Their number will not increase. They cannot be imported as coolies under our Federal laws, but many arrive and about as many return annually. While the higher ranks, merchants and educated persons, are progressive, the laborers are slow in the line of advance. Few, if any, Japanese will desire naturalization, but they are very tenacious of their rights as residents.

The question of the Chinese in Hawaii is more complicated. Whether admitted in any numbers or not, some of them will return to China, but the majority will remain and die in the Islands, leaving but few pure Chinese offspring. Marrying Hawaiian women, as many of them do, their children are bright, and in due time, educated in the schools, will make good average citizens. Chinamen born in the Islands have the right to vote, but do not care for politics as a general thing. One full-blooded Chinaman has just been nominated by the Home Rule party for the House of Representatives.

The Portuguese, several thousand strong, are aggressive, thrifty and superstitious. They have political clubs and nominate candidates of their own. They are not considered a dangerous element, either socially or politically, although petty misdemeanors are common among them.

The 30,000 of pure natives offer only a temporary problem to the statesmen of America. In a few generations they will become extinct. The death rate among them rapidly increases and few children are born to Hawaiian fathers and mothers. Just now, because they form a majority of legal voters, they are prominently in the field as political opponents of the best white element. They sent the Home Rule Leader, Wilcox, to Congress and control the elections by virtue of superior numbers. Their low average intellect is as bad in legislation as a low morale.

Of the part-white Hawaiians much more is expected as citizens, socially and politically, but the life of the pure native, as such, will soon have no place in Hawaii. It lingers in the interior of the Islands, with much of its old ignorance and prejudice. It is becoming a hybrid, especially in Honolulu, the only large city of the group. It is picturesque, like the foliage and the scenery, but has no inherent persistency in any direction, and acts spasmodically as the politician tickles its sluggish nerve-centers with promises which can never be fulfilled. The test for the franchise is now on such a low plane that ignorance and inability seem to set the standard of citizenship.

The worst element in Hawaii today is the low American, adventurer or politician. If he has brains, this late-comer is the carpet-bagger of the transitory period; the demagogue in politics and the disgraceful dissipated scamp. He has crept even into the judiciary and other offices. One has just been detected in large peculations. If such men are federal appointees it is difficult to dislodge them. Honolulu is a sort of eddy for the drift of the Pacific, and the scum accumulates. These irregulars affiliate with the Home Rule party because they have access to the natives, as the higher class do not. They gain influence over the Hawaiian lower classes by associating freely with them. Their presence therefore is demoralizing and a menace to the better social and political situation.

Such then being the ethnic and political status of today, Hawaii as a territory of the United States is in a peculiar situation, in many respects unlike its condition before annexation. It has come to the parting of the ways. In one way lies disaster; in the other, if guided aright, it will find prosperity and safety.

To straighten out the just qualifications of citizenship among the mixed inhabitants of Hawaii and the children born them on the Islands, will tax not only the honesty but the ingenuity of our statesmen. It is a critical time, but it is also a splendid opportunity. Its proper acceptance involves all our outlying territorial possessions. What is done in the near future in Hawaii must surely affect our policy throughout the Pacific isles.

The evolution of Hawaii, with ultimate statehood in the perspective, will be a basis for the solution of problems now unforeseen but inevitable. If false sentiment concerning the decadent native race, or commercial greed, or the allowance of undesirable immigration, or above all if neglectful indifference destroys the opportunity, then farewell to the hope of a beneficent future.

Since annexation the liquor traffic has increased in portentous proportions. The pastor of a Portuguese Missionary church in Honolulu reports that ninety per cent of the Portuguese, children and adults, are addicted to the drink habit. The Hawaiian native is fond of stimulants, regardless of consequences. The Chinaman is an opium smoker, but all other nationalities patronize the saloons which extend over the whole group.

The Home Rule government is responsible, but there is revenue in the business. Annexation placed it under the laws of the territorial legislature. The present policy increases the sale of intoxicants. Licenses are freely issued.

As to the financial condition of the group, we may quote a leading Republican journal as authority for the statement that "before the Home Rule legislature met times were good." Home Rule legislation

however, destroyed confidence; outside capital, an indispensable requisite was refused. Holding up appropriations to carry on public administration, and the attempt to multiply offices, threatened the sugar industry. Business was paralyzed. The territory cannot stand another session like the last." That session left a deficit in the treasury, very embarrassing to the administration.

But let us turn now to the hopeful side of the situation. A majority of the best people in Hawaii will not hear of any other. Governor Dole is perhaps among them, having returned from his visit to the States much more sanguine of results. He believes there will be another adjustment of parties when the next election comes along. The lack in fulfillment of their promises by the leaders of the opposition last year has cost them their prestige, especially in the outlying districts.

There are three political parties in Hawaii. The Home Rule polls the largest vote, as the old royalists and nearly every native votes that ticket. Delegate Wilcox is the leader of that party, but the ex-queen has repudiated him, she has made him unpopular with the natives by a bill in Congress to make the settlement on the island of Molokai a leper-home for all lepers in the United States. Yet he still has a fair hold on the natives.

Then there are the Democrats and the Republicans. Prince Cupid is the candidate of the Republican party as delegate to Congress, as opposed to Wilcox. He is the ex-queen's favorite nephew, and is taken by the Republicans to conciliate the natives. The franchise, as it is, giving the natives the ballot, is accepted by the Republicans, who feel that the only way to win the native vote is by obtaining the confidence of the Kanakas. They hope to show that it is for the interest of the natives to come into American ways.

At the last election, their policy was to make no special effort, trusting to the disastrous results coming from a native majority in the Legislature. This year they will canvass the whole group. In the House of Representatives the Home Rulers had a two-thirds majority; in the Senate, they lacked one of this two-thirds. It is possible that the Republicans can lessen this majority and perhaps gain it for themselves.

But since the native is a native, and is led by specious talk and extravagant appeal, rather than by an argument, more is done by being "hail fellow, well met" with him, and by handshaking and calling him by name, than by any show of reason. The chance therefore of real or permanent success is by some revulsion of native sentiment, sudden and unexpected; such a change as comes over a mass of ignorant and fickle voters like the Hawaiians that follow leaders as formerly they followed their chiefs.

But whatever the results of the coming election, the best Hawaiians rely the most for a turn in their affairs upon the retirement of unworthy judges by the Federal Government and a reform in the judiciary. The authorities at Washington are gradually finding out the character of some of their officials in Hawaii.

After all, the main hope of Hawaii lies in that fraction of its population which is composed of able, vigorous and sincere men and women, who are ready to sacrifice themselves for the salvation of their native or adopted land. All the resources of these tried and true patriots are at the command of the Federal Government if only they can be upheld by intelligent and honest legislation at Washington.

What may be achieved by a little leaven of up-

right and alert men was proved during the existence of the Hawaiian Republic, from the year 1894 to 1898. In its brief life it was one of the very best of the independent states on earth. There were absolutely no speculations; no oppression of the natives; there was a gradual suppression of crime; the judiciary was above suspicion; foreign diplomacy was straightforward and dignified.

There is a new generation of young Hawaiians, American by birth, now receiving their education in our American schools and colleges, who return to their native isles, full of ambition and hope. Foster their patriotic zeal for the extension in Hawaii of the highest American ideals, and the places now worthily held by their fathers will be equally well filled by their descendants.

Among other promising resources of Hawaii are the college and the school. The equipment for teaching all the children in the group is complete; the instruction is in English, and the teachers, many from New England, are capable and zealous. No nationality is exempt from compulsory attendance. The system embraces even the children of the lepers on Molokai.

One thing cheers, beyond measure, all friends everywhere of true progress in Hawaii. It is President Roosevelt's interest in the Islands. The friends of good government and righteous law know that he is a man of loyal nature, whose convictions never allow his acts to lag behind them. From him, Hawaii, in this transitory period, expects co-operation in its strenuous efforts to bring the territory, in due time, into the front rank of the Republic's most progressive States.

Newton, Mass.

Acorns From Three Oaks.

Aloha.

It was a privilege to be thankful for to attend the first public meeting of the Federation of Churches of Northern California. Doctor Adams called the meeting to order Monday evening in the Y. M. C. A. hall in San Francisco, and introduced the six speakers with one of his short, sensible, spicy speeches. As he wanted them to keep within ten minutes each, he set a good example of brevity. To their credit, he it said, they all kept within their time. If federation leads to short speeches from persons the laity won't object. Some minister has borrowed my program and forgotten to return it, so I cannot name the speakers all. But it was a hopeful presentation from each we listened to, and the sight of practical harmony and true fellowship was reassuring to one who believes Christ's prayer "that they all may be one," is sure to be answered. Federation, real federation, answers that prayer better than union. It might be rather a monotonous world if we were all stiff Congregationalists. When the old lady said, how good the millenium would be with all the world Baptists, Dr. Bacon answered, God's rainbow was a veritable promise that though the world might be sprinkled, it would never be immersed. He was a lovable Presbyterian who opened the discussion with assurance that our Presbyterian brethren are alive as never before on the subject of revivals. That was his strong note, and what music it was. May his church and his own soul have special refreshing. Let us all pray with our Presbyterian brethren that the fire may spread—not mild fire—but the genuine power of the Holy Spirit on all our hearts.

We all know how our Pacific Theological Seminary

President would present the hopeful side of our educational work, which he has done so much to foster, and with what wisdom and force he gives himself to that comity—which federation strengthens. The quietest speaker of all was the beloved Methodist President of the Training School for Deaconesses. But there was no lack of hearty approval of the grand purpose of the federation. The most practical of the speakers was the pastor of the Christian church. He and his people were in for federation all over. His town was already federated as every town ought to be. The young M. E. South, pastor, took at short notice the place of the one appointed, but his spirit was excellent and his heart in his words. He told us of seven thousand members of that branch of Christ's Church in California. As he "helped me to remember it I help you"—"seven thousand who have not bowed the knee" to any false God who would discountenance federation. The Baptist brother threw no cold water on the meeting. Rather he warmed himself up to steam heat. May his tribe increase. The rain interfered with the audience the next day, and it was thought best to go from the big hall to the social and pleasant Congregational Room on the fourth floor. There, under the warm and winsome leadership of Dr. Avery of the Presbyterian church, we heard Bro. Nash's instructive paper on "Present Status of the Federation Movement." This was followed by an intelligent and spiritual love-feast of genuine heartening power. Now, Mr. Editor, why should not our lay brethren get the stimulus of this movement at first hand. Why not have in our metropolis one of those Christian conventions which under God were so useful as the sainted Reynolds, Jacobs, and Moody conducted them in the interior and northern Mississippi Valley thirty years ago. It involves no burden of hospitality, only a big-hearted church willing to have its carpets trodden by the saints and a spiritual committee who want to have the Kingdom and will issue an invitation for these to come to the city and pray for it, whose plans of life are to push it as God gives them power and wisdom. If, as a man from London said in a pastor's meeting, this morning, Christianity is for a time in the "slump," let us for two days in the week of prayer put it on the city heights. All our country prayer aides will be warmer and richer if we know that in the city our brethren are in a large and significant federation rally. If those who sympathize with this suggestion will drop a line to President C. S. Nash at Berkeley, he, as President of the Federation, will know how to act.

Notes and Personals.

The church at Niles announces lectures this winter by the Revs. William Rader, George C. Adams, Charles R. Brown, and Colonel John P. Irish.

The next meeting of the Bay Association will be held in the First church of Berkeley on the afternoon and evening of Tuesday, December 9.

Next Monday the Rev. Dr. McLean will read a paper at the meeting of the ministers of San Francisco and vicinity on "Glimpses of the East from Car Windows."

The Rev. F. V. Jones has resigned as pastor of the Hassalo street church of Portland. An earnest effort is being made by the church to get him to reconsider and remain.

The Petaluma Courier says of the annual business meeting of the Congregational church of that place: "The reports received were satisfactory and the affairs of the church were found to be in good shape. The trustees think \$500 would clear the debts on the church and the amount will probably be raised to pay off the mortgage on the parsonage and burn the note."

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 10.

December 7, 1902.

Ruth and Naomi (Ruth 1: 16-22.)

The inference from a single lesson in the Book of Ruth is that we can glean from it as an entire field, and need not confine ourselves to any one corner for our harvest.

The object of the book is to trace the lineage of Israel's great King, David, and to illustrate the marriage laws of the times. The glimpse of pastoral life which it gives, is particularly pleasing, because it is placed between the judges, which records the stormy efforts of Israel to establish itself in a country filled with enemies, and the Books of Samuel which are full of the stirring events connected with the organization of the Kingdom of Israel.

1. Allegiance to God.

A famine in Judah decided Ehimelech to take Naomi, his wife, and his two sons, and make a temporary home in the country of Moab. Their lot was so good that the stay was prolonged, until the husband died and the sons were grown. Naturally the boys sought companions for themselves, and selected two of the daughters of Moab. Whether this was in accordance with the precepts of the law, we will not discuss, for it is more than overtopped by the fact that neither Naomi nor her sons lost their allegiance to God. That is rather remarkable if we consider the case with which even those who lived in the very center of Jewish activities adopted heathen customs and idolatrous practices. Here was a family that ventured into the midst of an idolatrous tribe, established their home there, yet neither adopted the religion of that people, nor grew disinterested in their own. That was the trade-mark of the genuineness of their faith, and it remains to the present. Moving into new places, where no one knows the family, where old customs can be dropped, and new associations can be formed, is as severe a test of genuine religion as is given in these days. The world acts like frost in winter, destroying all annual growths, it is only the deep-rooted healthy growth of the long-lived tree, or sapling, that withstands it. He who is truly a Christian, remains absolute in his allegiance to Christ wherever he goes. Ehimelech is a splendid example for our young men today.

2. The blessings of a real home.

There are genuine homes, and homes that are but such in name. Naomi had a real home. We know that from its influence. Mothers-in-law were not supposed to be on the best of terms with their daughters-in-law when Naomi lived, in fact they were rather supposed to make life as uncomfortable as they could, for them. But Naomi had God's love in her heart, and that put a different interpretation on life and its relations. So she made home so pleasant, and the lives of her sons' wives so agreeable, that both were ready to accompany her to a strange land. It must

have been an almost unequalled example to the Moabites. The influence of a Godly home is not easily measured. More than ever the world is realizing that. The solution of some of our most difficult problems in the densely populated parts of our great cities is suggested, by having educated, refined, Godly families more into the very centre of the ignorance, and want of culture. The experiment is being tried by some of the bravest of our brethren, and its success is appreciable. Let it never be forgotten that a real home is one where the Christian virtues are practiced, and Christ is the Master. Our Sunday-school boys and girls are training for the kind of home they are to establish a few years hence. The opportunity in this lesson for a half-hour serious talk with them upon the elements which constitute a real home is too important to be passed over.

3. Right views of Providence.

At least twice in this lesson false notions of God's Providence are brought to our notice. One grows out of the mistaken idea of Naomi that her troubles were indications that the Almighty was dealing very bitterly with her (v. 20), and that He had testified against her by afflicting her (v. 21). There are many causes which, if we could discover them, would prevent us from placing the burden of our misfortunes upon a direct action of the Almighty, as we are so apt to do. Doubtless we are recipients of chastisement as the author of Hebrews says (xii:5-11), but it by no means follows that all troubles and misfortunes are of that character. Death is a great misfortune, as Naomi could testify, but in all three instances it was probably traceable to natural causes, and would have occurred in the ordinary course of events. Had Naomi had a brutal husband, or had her sons been renegades, she would not have complained that God had dealt bitterly with her in removing them. In other words, it was not the death but the circumstances of life which made her feel that God was against her. Could she have foreseen the future for three years, she would have known that the God whom she charged with being against her, was working with and for her in the midst of those very trying circumstances, and Paul's words were true in this as in all instances (Rom. viii:28). But we have to assume the truth of that magnificent utterance at the beginning of our misfortune if we would prove the power and sweetness of it. Let us not charge our troubles to God's account, but rather let us diligently inquire whether the purport of a world in which trouble exists as a universal fact, is working its intended result in us, purifying, ennobling, broadening our souls, and in driving us nearer to our Father.

4. The power of great affection.

So beautiful is the story of Ruth, that it has passed into an ideal. The contrast between her affection for Naomi and that of Orpah has formed the subject of many a writing, and has a not to be overlooked truth in it. Seemingly she had everything to lose by going with Naomi. She abandoned her native land, cut loose from her Moabite kindred, forfeited the chance which Orpah took of securing a husband, and put aside the possibility of some maintenance in her father's family. Her affection for Naomi was equal to facing a strange people, poverty, widowhood. The words of the 16th verse are memorable because they show the entire renunciation which true love stands ready to make. Yet it must be remembered that this affection had a very substantial basis. It was not simply a feeling which might spring up between two persons. It was

founded on character, for Ruth had ten years in which to study Naomi, and found sterling worth on which to build strong love. That worth had evidently evinced itself prior to Ehimelech's leaving Bethlehem, or there would not have been such a reception as that indicated in v. 19, on Naomi's return. It was also based upon sound judgment. It was no light thing for one to leave the religion of their youth, and give allegiance to the deity of the Jews. Such an event proves how profoundly Ruth in doing so, had observed what belief in Naomi's God had wrought in the life, and the home. She must have come to a love for Jehovah before the declaration was made, and had found compensation enough in that affection to give up everything for His sake. And thus it will prove in all cases where affection is based on character and is approached through the judgment. Setting aside cases of such an affection for husband, or wife, or children, these are the two unblemished stones in the foundation of love to God, that we possess. That matchless character invites the love of every being, man or angel, I was about to say, *compells* it, but perhaps that should be modified to "compels admiration." Still, how anyone could admire the divine character and not love God, is a mystery unfathomable. And when the affection thus induced observes the divine workings, end in view, and method of consummating it, the soul responds to the rational view of abandoning self for complete union with God. The power of such an affection is too familiar to need extended illustration here. May it be given to each of us to have as beautiful a love to God, as was Ruth's to Naomi, a love ready to leave houses, or brethren, or sisters, or father, a mother, or children, or lands, when the call comes. Such a love is its own reward, and such a love finds greatest recompense for all renunciations in the abounding return of the eternal love of God.

Christian Endeavor Service.

BY REV. BEN F. SARGENT.

Topic for December 7th, 1902
Do I Discourage Others?

We greatly admire courage in others. It excites our admiration to see it shown by bird or beast. In one sense it marks the difference between the eagle and the buzzard, and the wolf and the lion. Much greater is the difference which courage makes with man. The presence, or absence, of this quality marks a different grade of being. To add courage to any one's life is to impart a quality of helpfulness which is truly divine. To impart the quality of discouragement, though we do it thoughtlessly, is to take from them their mainspring of activity and to cloud their sky.

Discouraged People.

There are a great many discouraged people in this world—yes, even in the little world just about us. So discouraged are they that some have almost given up the fight, saying, "It is of no use." Some one is responsible for their discouragement. We may do well to ask, as did the disciple who leaned on Jesus' breast, "Lord, is it I?" This question is capable of several answers. If you have been more ready to blame than to praise, then you are at fault. Or, if you have been more ready to see things blameworthy than things praiseworthy, you are at fault. "Love rejoiceth not in iniquity, but rejoiceth in the truth" is the way Paul says it ought to be.

Discouraged Endeavorers.

There are a few of these—not many—for courage is the badge we usually wear. But how have these become discouraged? The answer is simple. "By neglect of the pledge." This neglect has so discouraged them that some—a very few—do not regularly attend the Endeavor service. And others, still a few, do not participate in the meetings as they once did, and others neglect to uphold the "regular Sunday and mid-week services of their own church." Why have they become discouraged? For answer, let me ask, Is it not possibly because of the discouraging influence you have exerted on them by failing to keep your pledge, or by failing to speak the words of cheer which were needed to keep them in the path of duty?

"There is magic in a whisper,
There is music in a voice,
That in tones of love and kindness
Bids the weary one rejoice.
Heavy trials have been lightened
In the dark and lonely hour,
And the burdened souls of many
Have been rescued by their power."

Yes, words of courage are potent, but, again I say it, lives of faithfulness to duty are still more potent.

Always Two Sorts.

In Mark's account of the healing of the blind man there are two sorts of people, the encouragers as well as the discouragers, and Jesus, as always, was there. First some one had told Bartimus about Jesus, and told him truly that this was indeed the Christ—the Son of David. Then Jesus came near. Bartimus called to Jesus. The discouragers said, "Be still." Jesus came nearer yet. Bartimus cried the more. Jesus stopped and called him. The encouragers said, "Be of good cheer; rise; he called thee." And they led him to Jesus. There are always those two sorts when any soul comes to Christ or any Christian seeks to do god. But the encouragers were more than the discouragers, and more persistent as their encouragement prevailed.

Ten Against One.

But in the other case (Num. xiii: 26-33), it was ten against two, and the ten prevailed, and discouraged two millions, bidding them taste of the unbelief of death. Yet the two saved Israel that day, and in coming years so worked with the Juniors of that generation that thirty-eight years afterward they were the mighty host of whom it is written, "By faith the walls of Jericho fell down, after they were compassed about seven days."

Of the spies each gave "that which was in his heart to give, the ten, of discouragement and doubt, and death; the two of courage and faith and life. If one with God is majority we can always be on the winning side, if we keep our hearts full of courage and hope.

Moody once said, "God never saved anybody by a discouraged man." We may say God never grants any victories to a discouraged church or society, but to a band of Christians, full of courage, victory is already assured.

Echoes From God's Word.

"God goeth before you" (Deut. i: 22-23).
Righteous boldness (Prov. xxviii: 1).
Making hearts melt (Josh. xiv: 6-9).
"Borne of four" (Mark ii: 1-4).
Discouraging the children (Col. iii: 20-25).
Helping one another (Isa. xli: 1-7).

Woman's Board of Missions for the Pacific

Annual Report of the Missionary Cradle Roll.

It does not take long for a year to slip by and it has seemed as though this one has gone so much swifter than the last. In this year I have received from some of those interested in the work, words of encouragement that have cleared away some things that I have not understood. They have proven that "patient waiting is no loss," and it usually brings encouragement, for we are gaining all along the way.

A letter from one of the members—"per mamma"—is "following a custom her grandpa used for a birthday gift to her mamma when she was a child, a dime for every year." There were a few more who followed the same custom. It is a very good one to follow, but when the family is large it amounts to quite a sum. Though it is not so much the amount as it is the willingness to help others!

One mother wrote that she was sorry her "letter was not more encouraging." It was encouraging for she took the time from her busy life to write me.

One of the Superintendents did not receive my letter until too late to arrange for her Cradle Roll Tea and Mite-box opening, having just returned from her vacation, so that we will not be able to hear from her until later.

I said we had been gaining, and we have! Last year at this time we had twenty-three members, and with thirty-five new members, making fifty-eight in all. Seven of these are from Oregon and they are going to add more this next year. Of the twenty-four letters written to members and superintendents, fourteen members and five superintendents have replied and the monies accrued from the mite-boxes amount to \$12.95. It is not such a large sum, but with what a wealth of love each mite was given and what will this next year bring to those who have given so willingly!

One of the thoughts I have culled from a letter was this: "You may not be able to leave your children a great inheritance, but day by day you may be weaving coats for them which they will wear in eternity." How true it is! And what may not this be! This weaving may be the cloak of character which is brought out very strongly, either for good or evil. Do each of us realize how the character of the child in the home is influenced by our thoughts and actions? The woof must be strong and only pliable enough to bend to the fathers' and mothers' will, that as they weave it may be with those requisites that go to make strong men and women.

More have taken an interest in the work, and today we are gaining a stronghold on some of the churches. We must not let the missionary work die out, but plan to perpetuate that which has been accomplished in the past.

Some of you have read these lines from the pen of Dr. Babcock:

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle—face it—
'Tis God's gift."

The homes in the past few years have been much neglected by the parents, and the boys and girls have been allowed to roam the streets week days, and when Sunday came, to play all day, when the fathers and mothers should have been planning for this day of rest—a day that should be the best memory a child has of home. This is what the Missionary Cradle Roll means

to try and do—not to play at making a home; nor dream of what may be done; nor drift out in imagination's boat on a smooth and swiftly flowing river; but to build up! lift up! and finally accomplish that for which we are striving.

"Just to glow like the lilies,
Drinking the morning dew.
Painting each leaf and petal
In loveliest, brightest hue:

"Just to live, like the swallows,
Cleaving the soft blue sky;
Trusting the loving Father
To send all the day's supply.

"Just to give, like the fountain,
Under the sunlight gleams;
Each little drop a helper
To fill up the cooling streams.

"Just to shine, like the sunbeams,
Flitting two and fro,
Filling each little corner
With kindly and gentle glow.

"Just to receive God's goodness
Deep in a loving heart;
Just to become like Jesus—
This is the children's part."

Alameda, Cal., Sept. 3, 1902.

Maude W. Piper.

A Trip Northward.

By E. J. Singer.

The Superintendent of the Sunday-school work in California has just returned from a vacation spent in Eastern Washington. As an introduction to the event, in company with Superintendent J. K. Harrison, a trip was made to Picard in Siskiyou county. To those fond of wild goose and duck, and are not good on the wing, the writer would recommend a trip into this region famous for small game, with the Nimrod of Home Missions. The good people who kindly entertained the wayfarers prepared the game so bountifully supplied in the most palatable manner. Sunday there were other things to do. Services were held by Mr. Harrison in the new chapel, for the people of Picard have a "meeting house" almost completed.

The Sunday-school worker proceeded to the Ruby schoolhouse, which proved to be thirteen miles distant, instead of nine miles to reorganize the school. For a while it looked as though there would be no means of reaching the appointment. After some searching, however, a pony was secured from one of the boys at the hotel. Various sensations of a peculiar character went chasing each other up and down the spinal cord of the rider as he listened to the characteristics of the horse—chiefly, that if the cinch was allowed to get loose, he would never cease to buck until free of saddle and rider. There were a good many gates to open, and it may be easily imagined that at each stop the cinch was carefully inspected. It was not intended that any excuse should be given the horse to display his agility. Less than two hours were given in which to make the journey. It was impossible to set a pace that would cover the distance in so short a time. It was therefore half-past when the schoolhouse was reached. The people were patiently waiting, and were still more patient listening to a sermon before the reorganization. The school started again with a good corps of officers. It will, in all probability, be visited by the pastor at Picard.

An effort was made to reach Picard for evening ser-

vice, but the last three miles were spent on foot and we were too late.

Sunday night at 12 o'clock the journey was resumed in a cart back to the railroad and the vacation really began.

Poor Pokegama, devastated and completely wiped out by fire, very little left but a charred and blackened townsite. The Congregational church stands almost alone, a refuge for some homeless families.

Oregon looked prosperous and thrifty. Portland is a business center and is pushing out at the corners.

The General Association of Washington was in session at the Pilgrim church, Spokane. Rev. T. W. Walters, long time General Missionary for Eastern Washington, is now pastor of this church. Since his coming a commodious and tasty building has been erected, and a parsonage also built. It was exceedingly pleasant to have the opportunity of meeting old friends and acquaintances.

California is so well represented that one is not quite sure he may not be in an association in San Francisco.

Supt. W. W. Scudder, who is doing aggressive Christian work for Congregationalism and the State was in evidence.

Rev. W. H. Cooke, who was until recently pastor at Snuol, is making a warm place in the hearts of the people, especially at Hillyard and Pleasant Prairie churches, to which he ministers.

Rev. Stephen R. Wood is at present holding meetings with the Hillyard church. The gospel fires in Washington are to be kindled by good California "Wood." May they burn with fervent heat.

The Pacific Theological Seminary has a good representation of young men, occupying important fields. Rev. Edmund Owens is working in Idaho. Our hearts go out in sympathy to him just now in the loss of his father who recently passed away.

Rev. Mr. Wilbur of Sprague is crowding his church. Rev. J. B. Orr is pulling so hard by his popularity and preaching that the other churches are protesting against their small congregations. With so many from the Golden State it was quite appropriate to sing, "Blest Be the Tie That Binds." The writer found, to his surprise, that the Sunday-school work could be carried on just as effectively without him, as was manifest in the excellent report made by Supt. Samuel Greene. The Association took action on benevolences, setting the figures for each Society. The sums were larger, but not beyond their reach.

A visit was made to Ritzville, the writer's old parish. The prosperity and growth of the town is almost beyond belief. Land once considered high at \$10 per acre, is selling for \$40, \$45 and as high as \$50 per acre. The town has extended her borders, and every new house is of the latest modern type. One of the most tasty and elegant of the new buildings is the Congregational church recently finished. It is a credit to any place.

It is appropriate that He who sent the rain and prospered the land should be remembered. The stained glass windows and decorated panels harmonize with the beauty and construction of the building.

Rev. F. E. Whitham is an energetic pastor, who is wise enough to see the opportunity and improve it.

Collax is rejoicing in a pastor after having been without one for several months. The new parsonage is a "thing of beauty," and it is to be hoped "a joy forever."

Washington, on the whole, is prosperous. Her wheat fields have yielded large increase. Home-seekers are flocking in, land is at a premium and the future looks

bright. Congregationalists are found on the firing line doing aggressive work and advancing on to new fields. Sunday-school missionary Percival organized a new church from one of the missions schools during the week of our stay, the action later to be ratified by council.

There is nothing pleasanter than visiting the old places where one has worked so long, unless it is the home coming. It is a good thing to go away for inspiration and incentive, to see how other people do it. It is better probably to come home and put into active practice the good things observed. The only difficulty now, maybe, that having found a vacation so pleasant that the Superintendent may feel the need of one often, in spite of the frequent remark, "You don't look as though you needed it."

Busy World Notes.

A laundry trust was organized recently in Seattle, and prices were so advanced that the leading hotel and steamboat men have decided to build one of their own. Under the advanced prices the laundry bills of some of these business establishments amount to \$5,000 a month. Each one with such a bill expects to save at least one-half of that amount and get, in addition, a dividend on his investment.

The annual exports of merchandise from the Puget Sound customs district are more than five times what they were ten years ago; and the imports are more than twenty times what they were at that time. For the ten months of the present year the imports were \$11,422,120; for the same months last year they were only \$6,697,748. The exports for the ten months of this year were to the amount of \$28,086,215, which is an increase of more than eight million dollars over the amount for the same period in 1901. The Seattle Times mentions the development of the foreign trade of Puget Sound as "one of the wonders of the development of the commerce of America."

Some months ago the Sunday-school Times published a contributed article setting forth the services of Dr. Marcus Whitman in saving "the Oregon country" to the Republic. This called out some letters on the other side of that controverted matter. Then the columns of the paper were opened up for evidence for and against. Among the letters published is one from the Rev. Jonathan Edwards of Pendleton, Oregon, who says: "In the year 1891 I was appointed financial agent and lecturer on Christian evidences of Whitman College. I improved the first opportunity to visit the grave and heard the story of Whitman from that apostolic man an associate of Whitman, the late Rev. Cushing Eells, D.D. I had heard it from him more than once before, but it never impressed me as it did when told by the side of the grave of the martyred missionary. One of the characteristics of Cushing Eells was almost a morbid conscientiousness. A more accurate and exact man I never knew. He was accustomed to go into details in describing his experiences, and no one who knew him well had any doubt as to the accuracy of these details. At the interview referred to, he recited as if from a book the incidents that led to and the result of the conference of the missionaries at the Whitman mission. He emphasized that his associates were opposed to Whitman's making the journey because the primary purpose was incompatible with his mission as a servant of the Ameri-

can Board. He was warned that his going would be disapproved of by the said Board. Dr. Whitman was aroused, and, in a vigorous tone, said—and Dr. Eells straightened himself when he repeated the words—"I am not expatriated if I am a missionary." Finding him so determined," said Dr. Eells, "we had to yield." I never knew a man on whose testimony on a question of such a nature I would place greater value." The Rev. Dr. E. E. Strong, one of the American Board secretaries, writes as follows: "The chief argument against the claim in behalf of Whitman is based on the incompleteness of contemporaneous accounts. There is a reason for this incompleteness. Whitman was well aware, as were the supporters of the American Board at that time, that the officers of the Board had a strong feeling that he was devoting his attention to political rather than to missionary ends. He came from Oregon without permission of the committee, and was well aware that his scheme did not have the full sympathy of those at the missionary rooms. It was most natural, therefore, that he did not say much in his letters or in his personal interviews about his convictions or his plans. He was more far-seeing than his directors, and, notwithstanding the divergence in their views, he held to his conviction. This certainly would be enough to account for the meagerness of the records of our Board in regard to this incident. But I think I can say that, in what records we have, there is nothing to contradict the common version of the Whitman story. The fact that that story is not told in our records is far from furnishing convincing evidence that the story was not true."

Prof. Henry Churchill King, of the chair of Systematic Theology, in Oberlin Theological Seminary, has been elected president of the college to succeed the late Dr. Barrows.

Church News.

Northern California.

San Francisco, Sunset.—The Ladies' Aid Society recently held a bazaar which netted them \$135. They set a worthy example by conducting the sale on strictly honest principles, excluding all "catch penny" and "chance" methods, and giving customers assurance of full value for their money. The musical and literary programs both evenings were of a high order and well merited the hearty applause received. By dint of hard work and close figuring, the use of a lot of common sense and printers' ink, and with the help of residents of Sunset District and others, this industrious church society now has on hand \$177.

Santa Cruz.—Sunday last (23d) was a red-letter day in our church work. Large congregations morning and evening. Our Sunday-school was especially large. The Christian Endeavor Society, which has been growing lately, was, last Sunday, a very large and spiritual gathering. Our pastor preached in the morning a sermon on "Soul-Winning," that was listened to by a large congregation. Many resolved at that service to have a share in the winning of souls, and so be adjudged wise by the Lord. In the evening the Sunday-school had a "Thanksgiving concert." Each class during the evening, by a representative, brought forward a gift for the needy. Ham, flour, Scotch oats, coffee, tea, syrup, crackers, butter, potatoes, money and clothing heaped

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BY THE

WEEK, or MONTH

OR.

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The Field is the World.

Every disciple is a missionary. Whoever truly finds Jesus has a desire to have others see him. No energy should be lost in romancing. The convert in the far East need not have romantic ideas of crossing oceans and continents to convert the American Indian. Andrew heeded the testimony of John the Baptist and brought John the Evangelist to follow Jesus. When, from personal interview, he was persuaded that this was the Messiah he did not rush back to the Jordan, crowd or push up to Jerusalem to find his mission field. He found his brother, and bore his testimony to him, and brought him to Jesus. That is our example. The unconverted man next to me is my field. And there is no time to be lost.—From the Gospel of the Spiritual, by Charles F. Deems.

From our actions it is fair to presume that our money is the most valuable possession we own. We guard it most constantly. Therefore, when we refuse to open our purses to God we are keeping back from Him our best, as we view it. Surely, the Master will not bless the life that is thus disloyal to him. And the surrender of all our treasures is a small price to pay for the blessing of God, which maketh rich and addeth no sorrow.—W. T. Ellis.

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The will of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it.—Brooke Foss Westcott.

"A summer of cloudless skies will kill almost any crop; and a life of sheer prosperity will ruin almost any soul. Most crops and most characters need the cloud and the shower pretty frequently all through their growth. Why, then, complain so bitterly when the sun is obscured and the storm rolls up?"

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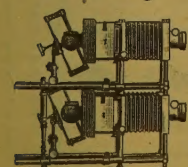
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